THE

Western Conference News Letter

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At a meeting of the directors of the Western Conference, held February 14, it was voted to hold the next annual meeting at Unity Church, Chicago, May 14, 15, 16. This is a departure from the usual custom of having the Conference session begin on Tuesday. This change is made necessary by the dedication of Unity's new edifice which is to take place Sunday, May 13. This session of the Conference should be a memorable one. It is to be ushered in by dedicatory services which have a great interest for every Unitarian, and will insure a notable gathering. Then the National Alliance Board is to meet Monday and it is proposed to have an Alliance luncheon similar to that enjoyed every year by the ministers. Also, it is proposed to secure reduced rates for delegates. All of our people should strive to develope an interest in this fifty-fourth annual meeting. It is now time to begin to plan to attend.

A unique experiment is being tried in Chicago, according to the daily papers, by four of its leading clergymen. They have agreed that upon a given Sunday they will preach the same sermon from their several pulpits. These men represent the Methodist, Baptist and Congregational bodies with Rev. Jenkin Lloyd Jones, an independent, for the fourth. Of course the sermon is always to be upon some question of citizenship. The first one chosen was "The Betrayal of Citizenship." It is with a great deal of interest that this experiment will be watched. The sermons are to be written by the four men together. Can four men of diverse views write a sermon that will express what any one of them wants to say? Will any one of the congregations feel that it has an expression from its spokesman, and one that it can endorse? Even though the four gentlemen may agree upon the reform to be instituted, is not the manner of approach so different that there can be no unity of expression? Will not the sermon really be the utterance of the dominant mind among the four? It does not seem to the writer that this can be satisfactory even though it be done but once a month. It is impressive to see four ministers of strong churches speaking in concert upon some needed reform, but would it not be just as impressive and much more effective if each man spoke his own mind upon the subject and laid his own emphasis by the side of that of his brother ministers? And how much more impressive it is where all of the ministers of a city, each in his own way, pleads for the same cause on the same day. Mayhap this spectacle will be common some day when we have agreed to disagree in many things, but not in the essential ones that belong to good citizenship.

Although our attention was called more than two months ago to the statement in a Methodist paper that the son of Edward Everett Hale had been converted and joined a Presbyterian Church, we have refrained from commenting on his action until he should speak for himself. Now that he has set forth his statement it is time for comment. According to what he has set forth he has not changed his opinions but has been awakened to a new interest in life. He was converted under Mr. Dawson, who is but a slight degree removed from a Unitarian in belief and whose method of evangelization is in accord with our ideas—being ethical as against regenerative. Prof. Hale had never been professedly a religious man. As many sons of the best of ministers he never cared deeply for religion and its expression was perfunctory with him. His interests, as he confesses, were literary. He found pleasure in his work as professor of literature, and recreation in the kindred lines of the theatre and art. He had never been awakened to the higher interests of life. Into a narrow and rather selfish life, as he depicts it, Dr. Dawson came with his soul-stirring message which reached Prof. Hale's better nature with quickening power and he awoke to interests that had never entered his life before. His thought was transferred from the pleasant things of his routine life to men, and he became interested in their welfare. There was no miracle here save the ever-recurring one of a greatening life through the acceptance of new values. He does not claim to have experienced any miraculous change, and says of his changed interests that he expects the time to come when he will again enjoy the things from which he has turned for the present because of the new vision. Naturally, his present relations in life being all Presbyterian, and never before having had a religious interest that would have brought him into touch vitally with the Unitarian religion, he turned to the Presbyterian Church as the instrument through which he should express his new-found interest, but without, so far as his statement goes, accepting its dogmas. Nearly all so-called orthodox churches have become so lax as to take in without question such men as Prof. Hale. There are many men leading such lives as Prof. Hale did, many of them nominally Unitarians, that we wish would experience just what he did—an awakening. Anything that turns a man from a marrow, self-centered life to an interest in men and an earnest endeavor on his part to make them and their conditions better is to be welcomed. There is no reason for us to feel chagrined though this man be the son of our ministerial nestor. We have welcomed many to our ranks in the belief that we were giving them a broader and nobler outlook on life. If one that ought to have been with us has found this elsewhere, it is well. As a matter of couse we wish that he could have found this new interest with us, but our regret that he did not is not as great as our joy that he has found it.

Religious circles in the Middle West have been greatly stirred over the publication of a book by Prof. G. B. Foster, of Chicago University, in which he sets

forth some of the results of modern scholarship. Prof. Foster has long been recognized as being very radical in his views. Because of this he was quietly transferred from the theological department to a chair in philosophy. The publication of his work has brought this fact to light and shows that the University authorities are determined to keep him in the faculty of which he is a very popular member. A great outcry has arisen because of the contents of his book, in which he allies himself with the liberal forces in religion. Many ministers brand him as a traitor because he bears the Baptist name and sets forth facts and deductions that would destroy, if accepted, the traditional beliefs of the Baptist Church. One of the leading dailies in Chicago likens him in an editorial to Benedict Arnold. No doubt there is much to be said on both sides when men of Prof. Foster's character think it right to say things within a church that would, if accepted, destroy its historic basis; but to one looking on from without it would seem the better part to go over to the enemy than to assail one's own party from within. But whatever be the ethics of the situation it is becoming increasingly clear that orthodoxy can not stand before scholarship. If there are *facts* which destroy the traditional claims made for the Bible these will in time become generally known and accepted. It is as useless for those who are hurt by the scholar proclaiming the result of his research to hope to stay the flood of changed thought by denunciation and revilings as to hope to stay the ocean's tide with a broom. As liberals we welcome the light the new knowledge brings. It is what we have long prophesied. It disturbs not a whit our faith and hope. We have also prepared a haven for the disturbed of other faiths where they may find that religion is not dependent on infallible books nor iron bound creeds, but on faith in the purposes of life and a will to accept its discipline. We are glad to announce that a review of this book from the pen of Rev. Newton Mann will appear in our next issue.

THE CHURCH BEAUTIFUL.

I entered an old church, on the square of a bustling city. There I saw, in the "dim, religious light," the stained glass pictures of saints and seers, of prophets and of priests. There I saw the beautiful architecture and the quaint inscriptions. There was beauty, which, in its need, the human soul had created, and which supplied a definite human craving. It spoke of religion, of the "things not seen," and of "the things eternal." The men and women, who, from the busy street, entered that quiet and beautiful place, could be refreshed in spirit, and reminded of the higher possibilities of their lives.

Yet in that place there came a feeling of great restraint. One felt there "the dead hand of the past." The outgrown creed and the unworthy conception of human life, and of its possibilities, were there hinted and reflected. Man's sin, imperfection, guiltiness, were over-emphasized in the prayer books, and in the art, which spoke the false sentiments of a false and old-time theology. I said, "why not have this beauty without this suggestion of an eternal pessimism? Why not do away with the old conception of life and of religion and build "the church beautiful" in accord with the modern conception of an advancing life and a triumphant and ever-victorious Christianity?

We are believers in "the inner light," but, because we are, we should be believers also in the outer light, which the inner light should create. We believe in the world beautiful *within* the soul, and we believe in the world beautiful *without*. The world beautiful *without*, has meaning, because there is a world beautiful *within* to interpret and create it. But there is little beauty within unless there is adequate expression of its power in the outer world. The cathedral or the picture, has its first existence in the thought or in the imagination of the artist, but it has no power or permanence in the world until it is expressed in the building, or in the painting. We cannot, and we should not seek, to limit beauty in life to mere inner contemplation, but should seek always to give it full and free expression for the benefit of all life. If we believe in life, we should believe in all its powers, and therefore in its powers to create the beautiful, and to enjoy it as a part of a sacred, a divine joy.

There should be a greater beauty than is found to-day in the services of worship. There should be a larger use of poetry, and of helpful scripture, a more exalted use of music, a more significant architecture, and a freer opportunity for the expression and creation of pure religious feeling. Out of all this there should come an increase of beautiful living.

Even as we have it to-day, I am sure there is no more elevating and refining influence in human life than that exerted by the church, and the more beautiful the church and its services, the more powerful this influence becomes. It seems to me that this is what we should expect and desire of the church, and that those who appreciate the worth of this influence should seek it, as one of the finest objects of life.

We need not be hopeless concerning the future of the Church and our relations with it. The most permanent as well as the most significant relation of life is the religious, and the highest reach of the soul is in its spiritual manifestations. Here is the conserving and the conservative influence of that which is best and highest. We shall create more worthy churches than the past has ever seen. All poor substitutes for them shall be taken up and made to serve as a part of their work for human life.

The Church is not yet the institution of Beauty and Truth and Righteousness it ought to be. But we must remember that its ideal is that it should be and should give the highest and best expression of religious life, and that its ideal represents its worth to the world. We should remember that the spirit of true religion stands for a perfect democracy of human souls, who are all the children of the Great Spiritual Father, and that all lives are precious in his sight; that there is no beautiful or true relation of life that may not reasonably be taken up and made a part of the fulfillment of its perfect ideal. The great water courses that refresh the land and make it productive flow out of the highest hills and mountains. So do the great streams of Truth and Faith and worthy endeavor proceed from the high relations of man and God. The more perfect realization of this fact shall bring us to a more worthy appreciation of the worth, the permanency, the beauty and the power of the religious institution in the world. It is our great instrument of the ideal life. We shall go on working with it, and for it, and through it, till it shall adequately serve the moral and spiritual needs of humanity.

F. M. BENNETT.

Lawrence, Kansas.

A small note of a great matter. The Conference needs the contributions from the churches now. Its efficiency depends upn their loyalty which has been unfailing.

AMONG THE CHURCHES.

Ann Arbor, Mich. At a meeting of this society, Sunday, Feb. 18, a call was extended to Rev. Henry Wilder Foote, of New Orleans, to become its minister.

Topeka, Kansas.—Rev. J. H. Jones of St. Cloud, Minn., has accepted a call to this pulpit, made vacant by the resignation of Rev. Abram Wyman. Mr. Jones will begin his new work the first Sunday in March.

Chicago, Ill.—The second course of lectures being given at Headquarters by Rev. W. H. Pulsford, at two o'clock Monday afternoons, is so largely attended as to more than fill the rooms. This course deals with early Christianity and the origin of the gospels.

Iowa City, Iowa.—Dr. Ward, who has investigated the customs and traditions of the Indian tribes of Iowa in the interest of the Anthropological Society, gave a public lecture recently, upon the results of his work before a thousand interested auditors in Iowa City.

St. Joseph, Mo.—This society, which has been without a minister since Rev. Charles Ferguson went to Kansas City, has decided to act in connection with Topeka and has engaged the services of Rev. J. H. Jones who is to give half his time to each place. This arrangement will enable each church to have services every Sunday at the hour most desirable to it.

Des Moines, Iowa. The senior minister of this society, Rev. Mary A. Safford, has gone to Florida for the remainder of the winter. Her health has greatly improved and it is hoped that this sojourn in Florida will so far restore it that she can again assume at least a portion of the duties she has borne so faithfully and long. Miss Gordon has charge of the work in Des Moines during Miss Safford's absence. Under her direction the dramatic society is to give "Everyman." This church is very prosperous, and happy in its enjoyment of the new edifice.

Indianapolis, Ind.—This society, that so recently installed Rev. F. S. C. Wicks as its minister, reports that prosperity has visited every department of church work. There is special gratification felt over the increase in congregations at the Sunday service. The improvements that were planned and partially carried out before Mr. Wicks went to Indianapolis have been completed. The audience room is made much more pleasing through redecoration. The additions to the building are found very useful for the smaller gatherings. We may expect to hear great things from this pioneer church in Indiana.

Broken Bow, Neb.—Rev. L. F. Harman, who has an independent movement in this city, has lately applied for and received our fellowship. Mr. Harman was a member of a Methodist Conference when he came into touch with our gospel through the work of the post office mission. He was converted to our way of thinking, but tried the compromise of a pastorate in the creedless Christian denomination. Finding himself still out of harmony with his fellowship he established an independent church, leading a good part of his Christian congregation with him. We welcome Mr. Harman to our fellowship, and his church to the fellowship of the spirit if not to our organized fellowship, which it does not yet wish.

Rev. Lewis G. Wilson has been making an extended tour through the West giving what are termed the Billings lectures. He visits such places as express a desire for his services and gives his lectures which are designed to impress upon the people the value of our work. He also meets those likely to become interested in our faith and seeks to secure their co-operation in the work. His labors have been crowned with success. Wherever he has been the same report has been received of renewed interest and zeal on the part of those that Mr. Wilson has met. This is the sort of revival work that we need. Mr. Wilson's sane, clear way of expressing the need that the individual and the community has for a vision of the higher life is sure to do much good.

Keokuk, Iowa.—Thursday, Feb. 1, Mr. Harry A. Weston was ordained and installed as minister of this fine old society. One could wish for nothing better than that its traditions may be carried out under Mr. Weston's ministrations. Those taking part in the service were Rev. C. F. Elliott, of Quicy; Rev. Eleanor Gordon, of Des Moines; Rev. D. M. Kirkpatrick, of Geneseo; Rev. R. E. Ramsay, of Humboldt, and Rev. W. M. Backus, of Chicago. The church was filled by an interested congregation, many of whom were from Hamilton. Ministers and people were equally happy over the occasion, and many were the congratulations and good wishes exchanged.

Minneapolis, Minn.—On Sunday evening, Feb. 11, Rev. E. S. Hodgin was installed as pastor of our society in this city. Mr. Hodgin began his ministry in this church the first Sunday in January. The response to his message was immediate. The seed planted by Mr. Simmons' ministry began at once to grow under the influence of Mr. Hodgin's genuine and strong personality. Mr. Hodgin's is the second installation in the history of the church, its first and only minister having been Mr. Simmons who was for more than twenty years its well-beloved leader. The services connected with the installation were simple and impressive, Revs. Messrs. Taylor and Ryder, of the Universalist ministry, and Boynton and Backus of our own, taking part. Prof. R. W. Rankin extended a welcome on behalf of the congregation, to which Mr. Hodgin made a brief response. It was an occasion made touching by the memory of him who had so long occupied the pulpit, and the strong, sincere utterance of him upon whom the mantle fell.

Kansas City, Mo.—On Thursday, February 8, the new church edifice was dedicated. The little band of Unitarians in Kansas City have watched with much interest the process whereby the money received from the sale of the old church has been builded into the walls of the new, and were quite ready for the dedicatory services that expressed their joy over the result. Through the devotion and energy of Mr. Root all of the skill and resource of the architect has been used in the building of this place of worship. When Mr. Ferguson went to Kansas City he found the church disheartened and scattered, but through his courageous efforts it was reassembled, the old building sold and this new structure erected in one of the best sections of the city. The church was beautifully decorated for the occasion. The ministers who took part in the service were Rev. Mary Andrews, of the Kansas City Universalist Church; Rev. P. B. Jenkins, of a local Presbyterian Church; Rev. C. F. Stimson and Rev. H. L. Holton of neighboring Congregational Churches; Rev. David Utter, of Denver, and Rev. W. M. Backus, of Chicago. The church had its seating capacity tested to the utmost by the congregation that assembled. Mr. Ferguson and his people are to be congratulated upon their new church home.

Madison, Wis.—On Sunday, February 11, memorial services for the late Professor D. B. Frankenberger were held in the church. Mrs. Wm. F. Allen, who had known him for nearly 30 years, gave an address. Charles R. Van Hise, President of the University of Wisconsin, spoke of him as a teacher, and Rev. Mr. Gilmore added a brief estimate of his moral and spiritual traits.

This church has lost four members in the past year; two of these were men most loyal and devoted and identified with it from the first. "Yet our faces are set forward to carry on the work which they loved and labored for." On February 14th, the postponed annual meeting was held in the new dining room. One hundred and fifty people sat down to supper. The reports were all encouraging. Seventeen persons became members during the year. Seven children and one adult were confirmed and two infants christened. The improvements to the plant consist of an enlargement to the dining room, which can now be used for social purposes; a new piano has been placed in the parlors and the old one moved to the dining room; a fine steam plant installed; kitchen renovated; a gas range and lavatory added, and electric lights put in the ante-room and basement. Total cost, $1500. One interesting report was that of Prof. A. S. Flint, who stated that 1100 sermons and tracts are annually distributed from the table in the vestibule.

GARRISON THE NON-RESISTANT.

William Lloyd Garrison's opposition to war is a well-known fact, but few if any have considered it the main thing he stood for. It is unusual to regard him "as primarily a non-resistant and only secondarily an abolitionist." For this reason Mr. Ernest Crosby's new book "Garrison, the Non-Resistant," is a valuable contribution to our estimate of this great leader. Garrison regarded non-resistance as the root of all his convictions. He recognized its superior claims because he saw that "the coercion of man by man was the root of slavery and all other ills." He believed "man belongs to a higher plane than that of physical violence and must rise above the methods of brute force in dealing with his fellows." He would substitute the might of moral purity, the potency of truth and the power of love.

Garrison was not an all-round man, but like Francis of Assisi helped the world by being the strong expression of an idea. His intense belief in non-resistance drove him to extreme utterances and actions which have been much criticised. At the Non-resistance Convention in 1838 he drew up the declaration, which eschewed not only war but allegiance to governments founded on force, voting aud office-holding, law suits and capital punishment. While condemning physical force, this declaration proclaimed its purpose to fight evil with moral and spiritual weapons. Garrison fondly hoped this movement would sweep the world, but he was too far ahead of his time. While he tried to be a leader in non-resistance principles to guide the world into peace, he was obliged to be leader of a cause which, however grand, was limited and local. The reason he is known as an abolitionist and not as a non-resistant is that the world was ready for the one and not ready for the other.

Our author asks whether non-resistance is a true principle, and whether it is likely to triumph in the future. He answers "yes" to both questions, and fortifies his answers with convincing arguments. Our Garrisons and Tolstoys are neither weaklings nor cowards. "The strenuous man is not the soldier on horseback with saber drawn, but rather the man with folded arms who sees a new truth and utters it regardless of consequences." In their outspoken denunciation of wrong in high places these prophets are more manly than the soft speaking politicians and tradesmen who see nothing wrong in war.

Mr. Crosby denies that Garrison deserted his non-resistance principles after the war began. He believed in them to the end, but when he was over-ruled, and war was chosen to settle an issue he thought should be settled peaceably, he hoped the abolition side would win.

Our author's attitude toward the civil war will doubtless prove unpopular, even among those who are against war in general. He refers to the anomaly that the cause fathered by a non-resistant was achieved by the greatest war in history, but thinks this no argument for war. For while it was most desirable that slavery be abolished, it was done by the wrong method. He questions the morality of this war, not only because it was a method of violence, but also because it was waged primarily not to free the slaves, but to maintain a union that was outward and forced. The North and South hated each other, and it was wrong to hold haters together by force. He points out that as the slaves were freed as a war measure, the war was not for emancipation but emancipation for the war. He thinks the spirit of imperialism entered as much into the desire to preserve the Union as in the desire to annex Mexico and govern the Philippines. If the South had been allowed to secede peacefully, results would have been far better. He outlines the successive steps by which slavery would have gradually disappeared and the South become once more a voluntary part of the Union. He names as the increasing evil effects of the war, loss of the "best blood of the nation," money cost, pension bills, disease, intemperance, moral corruption, militarism, imperialism, speculation, and worst of all, an aggravated race prejudice. The negro is not yet emancipated and the race question is farther from settlement than it ever has been. This does not mean that Mr. Crosby is pessimistic on this point. He is hopeful.

As to the practical application of non-resistance in all circumstances, he says it is demoralizing to attempt to delimit moral laws. "They will delimit themselves sufficiently in practice. We must accept them in their fullest sense and then practice them as best we can."

All the way through this little book is a moral tonic.

MARGARET T. OLMSTEAD.

Decorah, Iowa.

ALLIANCE NOTES.

MISSOURI.

Kansas City. A meeting of the Associate Alliance composed of the four Branches, St. Joseph, Topeka, Lawrence and Kansas City, was held at the latter place the morning following the dedication of the new church. This was the first meeting since the organization which took place at the conference held at Lawrence in October. As there had been some doubt of it practicability owing to the distances, the matter of continuing was put to a vote and it was enthusiastically decided to "go on," the date and place of next meeting to be decided by correspondence. Miss Mary Barclay of Topeka resigning

as secretary, Mrs. Frederick Rayfield of Kansas City was elected in her place.

The meeting was addressed by Mr. Utter, Mr. Backus, Mr. Bennett and Mr. Ferguson. Mr. Utter and Mr. Bennett felt that too much club work was cheating the church of effort which would with benefit come to it, a sentiment which created quite a stir and which some present agreed was true to an extent. At the close of the meeting lunch was served by the local Branch to all delegates and invited friends.

IOWA.

Mrs. Garfield sends reports from Iowa.

Humboldt. Humboldt reports a successful Carnival of the Seasons and steady increase in interest. "From the time we became a Branch of the Alliance we have added to our strength, our interest, our courage, our working capacity, our appreciation of what organization can do. While our Branch devotes much energy to making money, we are gradually emphasizing the spiritual and intellectual side of the work."

Rock Rapids. Rock Rapids Branch is "small in numbers but faithful and true to the cause. A sale, owing to the generous response to a request for articles, was a great success and encouragement. The Branch pays many church expenses and $140 a year to the church building."

Iowa City. The Iowa City Branch meets weekly. Some one reads each time while the others sew. Interest and help is extended to other societies. In November Mrs. Elliott gave an interesting and sympathetic review of R. W. Trine s book "In Tune with the Infinite."

MINNESOTA.

Mrs. A. E. Norman, the Director for Minnesota, writes that when in Luverne at the State Conference, she promised Mrs. Davis to see what could be done to revive the Branch at Hudson, Wis. In accordance with this she spent two days there recently and found the situation somewhat discouraging, owing to the fact that many of the old members have moved away. The Branch, however, was reorganized. The new officers are: Mrs. G. Roysing, President; Mrs. Jensen, Secretary.

The work of the Branch of Nazareth Church is well under way. The new officers are: Mrs. Marie Puck, President; Mrs. Inga Pederson, Secretary.

THE CHICAGO ASSOCIATE ALLIANCE.

Thursday morning, Feb. 1, 1906, the Chicago Associate Alliance met at the Third Unitarian Church, the president, Mrs. Backus, presiding. There was an attendance of 77. Miss Fry and Mrs. Lewis gave interesting reports of the work of the Cheerful Letter Exchange, and Miss LeBaron gave a brief report of the efforts of the Post Office Mission Committee.

The address of the day was delivered by Rev. W. Hanson Pulsford, on the subject "Can we Save our Children from Orthodoxy?" Mr. Pulsford declared that the saving of our children from orthodoxy is one of the chief and most essential aims for which our churches are organized. However, the real problem is, how can we save them for vital religion? Orthodoxy to-day can not be said to hold any set beliefs; if defined, your orthodox friends will deny the definition. In society there are two factions, one which believes from use and custom, and one that will not so believe. Orthodoxy is constitutional inertia. A live man can't be orthodox. When a man orders his life from personal initiative he ceases to be orthodox. The moment the followers of a religion allow their natural inertia to creep in they become orthodox, so you see there are quite as many in our own churches who are orthodox as in the so-called orthodox churches. There is a type of orthodox Unitarians just as orthodox as the avowed orthodox. Do we want our churches to be fresh, growing, vital, or do we wish a ready-made religion, unimpeachable as regards style and fit, a guarantee of respectability wherever found? If you want your children to cultivate their inertia they will be orthodox, but instead of having a clear, definite, personal religion they will have an imprisonment in forms and customs.

A religious man is always a disturber of the peace. Things were said about Channing which were far from complimentary. As there was nothing which did so much for Jesus as the crucifixion, so there was nothing which ever did so much for Channing as traducing him. Religion is a thing as fresh as life, as fresh as every new experience.

How shall we get our children into relation with the splendid opportunities which the years bring for the development of some of the vital qualities of life? We must create an environment of a live religion. I got all my religion that way and I guess you did. It was a religion which meant something to the folks about me. I've lost the pattern and the label. People said if I lost the label I would lose the goods, but I didn't. It was a religion which was not orthodox although it used the orthodox label. We must have the sense that life cannot but become sweeter and stronger through a relationship with the unseen God. If children on examining the religion of their parents find only the label they drop it and go where there is something more. They set up other gods—pleasure, self, success, applause the real gods of the community in which they live. Our problem is—are we fit to inoculate the young life with enthusiasm, with passion for truth? Let us get at the root of the matter—let us realize that religion is something vital, an unfolding into a quality of being which is our heritage. Help your children to see that there are far more wondeaful things in their souls to develope than they ever dreamed. The ultimate point is to have vital impulses ourselves, then religion will have a real meaning to our children. and not all the cumbrous mass of orthodoxy can stop the beauty and vitality of the vibrant life which is the only religion that is worth having.

The address was followed by a discussion led by Miss Morse and participated in by Mr. Dellgren and Mr. Weil, at the close of which all adjourned for luncheon and an hour of sociability.

MARY C. S. SPERLING, Secretary.

THINKERS
WILL BE INTERESTED IN
UNITY —The Official Organ of the— CONGRESS OF RELIGION.

The Senior Editor, JENKIN LLOYD JONES, is an Author, Preacher, Lecturer and Writer of commanding genius and very wide reputation. Among the contributors are leading men from all denominations who believe in "The Larger Fellowship" of all high souls. Subscription price $2.00 a years. Ten weeks on trial for ten stamps. Sample copy free. Address Business Manager, Lincoln Center, Chicago.

DIRECTORY.

A Directory of the Independent churches in the Western Unitarian Conference. The object of this list is to direct those who care to know where to find our churches and ministers:

Alton, Ill.—First Unitarian Church. Hour of service, 11 A. M. Rev. George R. Gebauer, Third and Alby Sts.

Ann Arbor, Mich.—First Unitarian Society. Hour of service 10:30 | . M. Without minister.

Buda, Ill—Union Christian Society. Hour of service, 10:45, A. M. Rev. Ed. H. Barrett.

Burlington, Iowa.—People's Church. Hour of service, 10:45 A. M. Rev. Hedley Hall, Moline, Ill.

Chicago, Ill.—Church of the Messiah, Michigan Ave. and Twenty-third St. Hour of service, 11 A. M. Rev. W. Hanson Pulsford, 115 E. Twenty-third St.

Chicago, Ill.—Hull Memorial Chapel, Fifty-seventh St. and Woodlawn Ave. Hour of service, 4 P. M. Rev. W. Hanson Pulsford, 115 E. Twenty-third St.

Chicago, Ill.—Unity Church, Martine's Hall, 333 Hampden Ct. Hour of service, 11 A. M. Rev. Fred V. Hawley, 2429 North Hermitage Ave.

Chicago, Ill.—Third Unitarian Church, W. Monroe St., near Kedzie Ave. Hour of service 10:45 A. M. Rev. Fred Alban Weil, 1534 Monroe St.

Chicago, Ill.—First Swedish Unitarian Church, Wells Hall, 1629 N. Clark St. Hour of service, 11 A. M. Rev. August Dellgren, 1285 N. Halsted St.

Cincinnati, Ohio.—The First Congregational Church of Cincinnati, Reading Rd. and Linton St. Hour of service, 11 A. M. Rev. George A. Thayer, 304 Oak St.

Cleveland, Ohio.—The Church of the Unity, Euclid and Genesee Aves. Hour of service, 11 A. M. Rev. Minot O. Simons, 755 Genesee Ave.

Colorado Springs, Col.—All Souls' Unitarian Church, Dale and Tejon Sts. Hour of service, 4 P. M. Without minister.

Davenport, Iowa.—First Unitarian Society. Hour of service, 10:30 A. M. Rev. Arthur M. Judy, 1708 Perry St.

Decorah, Iowa.—Unity Church. Hour of service, 10:30 A. M. Rev. Margaret T. Olmstead.

Denver, Col.—Unity Church, Nineteenth Ave. and Broadway. Hour of service, 11 A. M. Rev. David Utter, 1557 Logan Ave.

Des Moines, Iowa.—First Unitarian Society. Hour of service, 10.30 A. M. Rev. Mary A. Safford and Rev. Eleanor E. Gordon.

Duluth, Minn.—First Unitarian Church. Hour of service, 10:45 A. M. Rev. Harry White, 1207 E. Superior St.

Evanston, Ill.—Church of All Souls. Hour of service, 11 A. M. Rev. J. Vila Blake, 37 Ashland Blvd., Chicago.

Fargo, N. Dak.—First Unitarian Society of Fargo, Ninth St. and Second Ave., South. Hour of service, 11 A. M.

Fort Collins, Colo.—Unity Church. Hour of service, 11 A. M Rev. F. K. Gifford, 117 S. Whitcomb Ave.

Geneseo, Ill.—First Unitarian Society. Hours of service, 10:45 A. M. and 7:30 P. M. Rev. David M. Kirkpatrick.

Geneva, Ill.—First Unitarian Society. Hour of service, 10:45. Dr. M. Rowena Morse.

Gimli, Manitoba.—Unitarian Society. Hour of service, Rev. J. P. Solmundsson.

Grand Haven, Mich.—First Unitarian Society, Washington St., between Third and Fourth Sts. Hour of service 7 P. M. Rev. George E. Cooley.

Grand Rapids, Mich.—Holland Unitarian, North Ionia and East Bridge St. Service at 10 A. M. Rev. B. A. Van Sluyters, 41 Page St.

Greeley, Col.—Unity Church, Ninth St. and Ninth Ave. Hour of service, 10:45. Rev. T. Clinton Brockway.

Hanska, Minn.—Nora Free Church. Hour of service, 11 A. M. Rev. A. E. Norman.

Hinsdale, Ill.—Unity Church. Hour of service, 10:45 A. M Rev. Ernest C. Smith.

Hobart, Ind.—First Unitarian Church. Hour of service 7:30 P. M. alternate Sundays. Rev. Ernest C. Smith,

Humboldt, Iowa.—Unity Church. Hours of service, 10:30 A. M. and 7:30 P. M. Rev. Robert Ewart Ramsay.

Indianapolis, Ind.—All Souls' Unitarian Church. Hour of service, 11 A. M. Rev. Frank S. C. Wicks.

Iowa City, Iowa.—All Souls' Church. Hour of service, 11 A. M. Rev. Duren J. H. Ward, Ph. D.

Kalamazoo, Mich.—People's Church, Park and Lovell Sts. Hours of service, 10.30 A. M. and 7 P. M. Rev. Joseph P. MacCarthy.

Kansas City, Mo.—All Souls' Church, University Bldg., Ninth and Locust Sts. Hour of service, 11 A. M. Rev. Charles Ferguson, 3519 Flora Avenue.

Kenosha, Wis.—First Unitarian Church, Chicago St. Hours of service, 10:30 A. M. and 7:30 P. M. Rev. Florence Buck, 427 Congress St.

Keokuk, Iowa.—First Unitarian Society. Hours of service, 11 A. M. and 7.30 P. M. Rev. Harry A. Weston.

Lawrence, Kan.—The Unitarian Church, Hancock and Vermont Sts. Hours of service, 11 A. M. and 7:30 P. M. Rev. Frederick M. Bennett, 1140 Ohio St.

Lincoln, Neb.—All Souls' Church, Twelfth and H Sts. Hour of service, 10:30 A. M. Rev. J. Lewis Marsh, 1210 D St.

Louisville, Ky.—Church of the Messiah, Fourth Ave. and York St. Hour of service, 11 A. M. Rev. William H. Ramsay, Alta Ave.

Luverne, Minn.—Unity Congregation Church. Hour of service, 10:45 A. M.

Madison, Wis.—First Unitarian Society. Hours of service, 11 A. M. and 7:30 P. M. Rev. F. A. Gilmore.

Milwaukee, Wis.—First Unitarian Society, Ogden Ave. and Astor St. Hour of service, 11 A. M. Rev. J. C. Hodgins, 682 Astor St.

Minneapolis, Minn. First Unitarian Society. Hour of service, 10.45 A. M. Rev. Edwin M. S. Hodgin.

Moline, Ill.—First Unitarian Church, Sixteenth St. and Sixth Ave. Hour of service, 10:45 A. M. Rev. Hedley Hall.

Monroe, Wis.—United Liberal Church. Hour of service, 10:45 A. M. Rev. J. H. Palmer.

Mount Pleasant, Mich.—First Unitarian Society. Hour of vice, 10:30 A. M. and 7 P. M. Rev. H. Van Ommeren.

Neillsville, Wis.—People's Church. Hours of service, 11 A. M. and 8 P. M. Without minister.

Omaha, Neb.—Unity Church, Seventeenth and Cass Streets. Hour of service, 10:45 A. M. Rev. Newton Mann. P. O. Box 63.

Orb, Neb.—People's Unitarian Church of Ord. Hour of service, 11 A. M. E: S. Treworgy.

Pueblo, Colo.—Unity Church, Cowet and Ninth Sts. Hours of service, 11 A. M. and 8 P. M.

Quincy, Ill.—Second Congregational Church, 633 Main St. Hour of service 10:30 A. M. Rev. C. F. Elliott.

St. Joseph, Mo.—Unity Church, Ninth St., between Edmond and Felix Sts. Hour of service, 8 P.M. Rev. J. H. Jones

St. Louis, Mo.—Church of the Messiah, Garrison Ave. and Locust St. Hour of service, 11 A. M. Rev. John W. Day 320 Newstead Ave.

St. Louis, Mo.—Church of the Unity, Park and Armstrong Aves. Hour of service, 11 A. M. Rev. George R. Dodson, 2909 Allen Avenue.

St. Paul, Minn.—Unity Church, Portland Ave. and Grotto St. Hour of service, 11 A. M. and 8 P. M. Rev. Richard W. Boynton, 414 Ashland Ave.

Serena, Ill.—Pleasant Hill Church. Hour of service, 10:45. Supplies.

Shelbyville, Ill.—First Congregational Church. Hour of service, second and fourth Sundays of each month, at 10:30 A. M. Rev. Jasper L. Douthit.

Sherwood, Mich.—Unity Church. Hour of service 7 P. M. alternate Sundays.—Rev. B. A. Hills.

Sioux City, Iowa.—Unity Church, Tenth and Douglas Sts. Hours of service, 10:30 A. M. and 7:30 P. M. Rev. J. D. O. Powers, 410 Tenth St.

Toledo, Ohio.—Church of Our Father, Ashland Ave. and Prescott St. Hour of service, 10:30 A. M. Rev. Abraham M. Rihbany, 2416 Fulton St.

Topeka, Kan.—First Unitarian Church, 918 Topeka Ave. Hour of service, 11 A. M. Rev. J. H. Jones.

Washta, Iowa. Unity Society. Service and Sunday School every other Sunday at 2 P. M. Miss Carrie Hoffman, Secretary.

Winnipeg, Manitoba.—The First Icelandic Unitarian Church of Winnipeg, Sherbrooke and Sargent Sts. Hour of service, 7 P. M. Rev. Roegno Peturrson, 785 Notre Dame St.

Wtchita, Kan.—First Unitarian Church. Hours of service 11 A. M. and 6.30 P. M. Rev. W. S. Vail, 1116 Bitting Ave.

Winnipeg, Manitoba.—All Souls' Unitarian Church, Manitoba Hall. Hour of service, 7 P. M. Rev. H. F. M. Ross, 297 Redwood Ave.

"Let us all join hands and help, for today we are alive together."

NATIONAL ALLIANCE OF UNITARIAN AND OTHER LIBERAL CHRISTIAN WOMEN.

Headquarters: Room 10, 25 Beacon St., Boston.

Miss Emma C. Low, President, 153 State St., Brooklyn, N. Y.

Mrs. Charles T. Catlin, Treasurer, 25 Beacon St., Boston.

Mrs. Emily A. Fifield, Recording Secretary, 4 Ashland St., Dorchester, Mass.

Mrs. Robert H. Davis, Corresponding Secretary, 19 E. Forty-fourth St., New York.

Vice-Presidents—Miss Fannie Field, The Auburndale, Mt. Auburn, Cincinnati, Ohio; Mrs. Emma Noble Delano 6531 Yale Ave., Chicago, Ill.; Mrs. John Boyd Davis 530 Majestic Bldg, Denver, Colo.

The object of the Alliance is, principally, to quicken the religious life of our Unitarian churches, and to bring the women of the denomination into closer acquaintance, coöperation and fellowship.

THE CHICAGO ASSOCIATE ALLIANCE OF UNITARIAN AND OTHER LIBERAL CHRISTIAN WOMEN.

Mrs. W. M. Backus, President, 1519 Adams St., Chicago.

Mrs. I. D. Sperling, Secreeary, 5510 Washington Ave., Chicago.

Miss Frances Le Baron, Chairman of Postoffice Mission, 921 Walnut Street, Chicago.

Composed of the Branches in Church of the Messiah, Unity Church and Third Church, Chicago, Evanston, Geneva and Hinsdale. Six meetings are held during the year.

OHIO.

Director, Mrs. Arthur Bradley, 8 Hayward St., Cleveland.

Cincinnati.—Cincinnati Branch, First Congregational Church. President, Miss Fannie Field, The Auburndale, Mt. Auburn; Secretary, Mrs. George A. Thayer, 304 Oak St. Meetings first Wednesday of each month at 2 P. M.

Cincinnati.—Unity Branch. President, Mrs. Mary S. Russell, 1318 Race St.; Secretary, Mrs. C. E. Thorp, 2304 Kenton St. Meetings second Wednesday of each month at 2:30 P. M.

Cleveland.—Women's Alliance of Unity Church. President, Mrs. E A. Stevens, 5 Lake View Ave.; Secretary, Mrs. Nartha M. Tuttle, 44 Mt. Union St. Meetings every Friday at 2 P. M.

Marietta.—Marietta Branch, First Unitarian Church. President, Mrs. Helen Morgan, 432 Fifth St.; Secretary, Mrs A. Laura Coil, 232 Third St. Meetings first Tuesday of each month at 2:30 P. M.

Salem.—Unity Circle of Salem. President, Mrs. M. V. Bonsall; Secretary, Miss Muriel Tatem, 83 Tenth St. Meetings alternate Saturdays at 2 P. M.

Toledo.—Toledo Branch Womans Alliance. President, Miss Florence Dority, 2222 Parkwood Ave; Secretary, Mrs. Sidney S. Cooke, 133 Melrose Avenue. Meetings Friday at 2 P. M.

MICHIGAN.

Director, Mrs. Hiram Marks, 57 Sibley St., Detroit.

Ann Arbor.—Ladies' Union, First Unitarian Church. President, Mrs. W. H. Pettee, 554 Thompson St.; Secretary, Mrs. Frank Leverett, 312 N. Thayer St. Meetings every Wednesday at 2:30 P. M.

Brooklyn.—Woman's Alliance, Unitarian Church. President, Mrs. C. A. Ford; Secretary, Mrs. J. C. Aylsworth. Meetings first Thursday of each month at 2:30 P. M.

Detroit.—Branch First Congregational Unitarian Church. President, Mrs. Hiram Marks, 57 Sibley St.; Secretary, Mrs. David MacKenzie, 574 Woodward Ave.

Mount Pleasant.—Ladies' Union, First Unitarian Society. President, Mrs. Dr. Getchell; Secretary, Mrs. A. Borden. Meetings alternate Tuesdays at 2 P. M.

Onsted.—Woman's Alliance People's Unitarian Church. President, Mrs. Alfred Howard; Secretary, Mrs. Lucern Darling. Meetings last Friday of each month at 2:30 P.M.

Sherwood.—Women's Alliance. Unitarian Church. President, Mrs. L. Maud Wilcox; Secretary, Mrs. E. J. Swain. Meetings first Thursday of every month at 2 P. M.

INDIANA.

Indianapolis.—Indianapolis Alliance, All Souls' Church. President, Mrs. J. R. Cavanagh, 1856 N. Pennsylvania St.; Secretary, Mrs. C. A. Cotter, 1607 Park Ave. Meetings first Monday of each month at 2:30 P. M.

ILLINOIS.

Director, Mrs. Abby Bigelow Foote, 1622 Oak St., Evanston.

Alton.—Ladies A'd Society. President, Mrs. H. J. Bowman, 12th and Langdon Sts., Secretary, Mrs. Geo. R. Gebauer, 102 W. Third St. Meetings alternate Wednesdays at 2:30 P. M.

Alton.—Anna D. Sparks Society. President, Mrs. A. H. Wuerker, 311 Prospect St.; Secretary, Mrs. Julia R. Floss, 404 Bluff St. Meetings alternate Tuesdays at 2:30 P. M.

Chicago.—Women's Alliance, First Unitarian Society. President, Miss Belle Macfarland, 220 E. Forty-eighth St.; Secretary, Mrs. Frances P. Allore, 1025 Fine Arts Bldg. Meetings every Friday at 11:30 A. M.

Chicago.—Ladies' Aid Alliance, Unity Church. President, Mrs. James L. Rowe, 5 Chalmers Pl.; Secretary, Mrs. H. F. Griggs, 1127 Montana St. Meetings every Tuesday at 11 A. M.

Chicago.—Branch of Third Unitarian Church. President, Mrs. E. N. Delano, 6531 Yale Ave.; Secretary, Mrs. W. C. Clark, 921 Walnut St. Meetings every Tuesday at 10 A. M.

Evanston.—Branch Alliance of the Church of All Souls. President, Mrs. A. R. Flentye, 948 Winthrop Ave. Secretary Mrs. George C. Richardson, 1406 Chicago Ave. Meetings twice a month on Thursday at 10:30 A. M.

Geneseo.—Geneseo Branch, First Unitarian Society. President, Mrs. C. J. Limle. Secretary, Mrs. M. J. Miller. Meetings first Wednesday of each month.

Geneva.—Geneva Branch, First Unitarian Church. President, Mrs. Emma Beebe; Secretary, Mrs. J. Niles Wheeler. Meetings every Friday afternoon.

Hinsdale.—Hinsdale Alliance. President, Mrs. B. B. Carter; Secretary, Mrs. A. C. Beebe. Meetings alternate Wednesdays at 1:30 P. M.

Quincy.—Industrial Society, Second Congregational Unitarian Church. President, Mrs. C. E. Baker, 628 Spring St.; Secretary, Mrs. Arthur Turner, 1452 Hampshire St. Meetings alternate Wednesdays at 2:30 P. M.

MINNESOTA.

Director, Mrs. A. H. Norman, 1206 Ninth St., South, Minneapolis.

Adrian.—Adrian Branch. President, Mrs. W. J. Thompson; Secretary, Mrs. Eva C. Tinnes. Meetings every Thursday at 2:30 P. M.

Duluth.—Women's Branch Alliance of First Unitarian Church. President, Mrs. H. V. Goetchins, 5137 London Rd.; Secretary, Mrs. H. C. Marshall, 2302 E. Fifth St. Meetings alternate Wednesdays at 2:30 P. M.

Minneapolis.—Women's Club, First Unitarian Church. President, Mrs. V. I. Voorhees, 2302 E. Twenty-fifth St.; Secretary, Mrs. M. P. Hobart, 501 Forest Ave. Meetings first Wednesday of each month at 2:30 P. M.

St. Paul.—Unity Church Branch. President, Mrs. C. H Clark, 467 Holly Ave.; Secretary, Miss Delie E. Chaney, 604 Rondo Heights. Meetings alternate Tuesdays at 2:30 P. M.

WISCONSIN.

Director, Mrs. Mary G. Upham, 146 Martin St., Milwaukee.

Kenosha.—Kenosha Branch of the Women's Alliance. President, Mrs. F. C. Hannahs, 368 Market St.; Secretary, Mrs. F. J. Gottfredsen, 210 Deming St. Meetings every Tuesday at 3 P. M.

Madison.—Women's Alliance of First Unitarian Church. President, Mrs. Elizabeth W. Pudor, 504 Wisconsin Ave.; Secretary, Mrs. Oliver P. Watts, 306 Lake St. Meetings twice a month on Wedneseay at 3 p. m.

Milwaukee.—Milwaukee Branch of Women's Alliance. President, Mrs. A. R. McLenegan, 689 Stowell Ave.; Secretary, Mrs. Edwin Reynolds, 446 Ivanhoe Pl. Meetings second and Fourth Friday of each month at 3 P. M.

IOWA.

Director, Mrs. G. S. Garfield, Humboldt.

Davenport.—Ladies' Working Society of the Unitarian Church. President, Mrs. Clara B. Bills, 1003 Perry St.; Secretary, Mrs. Charles Whitaker, 321 E. Tenth St. Meetings every Wednesday at 2 P. M. from September to January, alternate Wednesdays from January to July. Mrs. Charles Whitaker, 321 E. Tenth St. Meetings every Wednesday at 2 P. M. from September to January, alternate Wednesdays from January to July.

Humboldt.—Unity Circle, Unity Church. President, Mrs. Mary W. Garfield; Secretary, Mrs. Gazelle Stevens Sharp. Meetings alternate Thursdays at 3 P. M.

Iowa City.—Branch Alliance of All Souls' Church. President, Mrs. B. F. Shambaugh, North Clinton St.; Secretary, Mrs. Lizzie Cheney-Ward, 228 N. Clinton St. Business meeting, first Friday of the month at 2:30 P. M. Sewing other Fridays at 2 P. M.

Keokuk.—Ladies' Society of First Unitarian Church. President, Mrs. J. H. Chenoweth, 1206 High st. Secretary. Miss Merta Mitchell, Pleasant ave. Meetings Monday afternoons.

MISSOURI.

Director, Mrs. C. V. Mersereau, 3830 Shenandoah St., St. Louis.

Kansas City.—Kansas City Alliance, All Souls' Church. President, Mrs. J. D. Stevens, 3112 Garfield Ave.; Secretary, Mrs. Frederick Smith, 219 W. Armour Blvd. Meeting every Friday at 2 P. M.

St. Joseph.—Alliance Branch, Unity Church. President, Mrs. H. N. Robinson, 2741 Penn St.; Secretary, Miss Emma L. Ransom, 321 N. Tenth St. Meetings every Wednesday at 2:30 P. M.

St. Lonis.—Eliot Society. President, Mrs. Wm. S. Stuyvesan, 5455 Maple Ave.; Secretary, Mrs. Rufus A. Lewis 5630 Vernon Ave. Meetings third Thursday of each month at 2:30 P. M.

St. Louis.—Unity Branch. President, Mrs. Anthony Ittner, 2103 Park Avenue.; Secretary Mrs. Vickray, 2901 Ranschenbach Ave. Meetings first Friday of each month at 3 P. M.

KANSAS.

Director, Mrs. O. E. Learnard, Lawrence.

Lawrence.—Ladies' Aid Society. President, Mrs. O. E. Learnard; Secretary, Mrs. Mary E. Eames, Henry St. Meetings every Wednesday at 3 P. M.

NEBRASKA.

Director, Mrs. John L. Marsh, 1210 D St., Lincoln.

Lincoln.—Women's Alliance of All Souls' Church. President, Mrs. M. W. Ensignm, 1005 E St.; Secretary, Mrs. C. R. Mawe, 1705 N St. Meetings first Wednesday of each month.

Omaha.—The Woman's Alliance of Unity Church, Omaha President, Mrs. W. W. Smith, 987 W. Twenty-fifth St.: Secretary, Mrs. William Alderson, 3855 Seward St. Meetings first and third Wednesdays of each month at 2 P. M.

Ord.—Unity Circle, People's Unitarian Church. President. Mrs. E. M. Foster; Secretary, Mrs. George A. Parkins. Meetings alternate Wednesdays at 2:30 P. M.

COLORADO.

Director, Mrs. Frank Merriam Keezer, 1243 Columbia Street.

Denver.—Unity Church Alliance. President. Miss Adelaide Butterfield, 3209 Eliot St. Secretary, Mrs. E. W. Smith, 2354 Lowell Blvd. Meetings every Thursday at 2:30.

Fort Collins.—Unity Circle, Unity Church. President, Mrs. T. A. Gage; Secretary, Mrs. Ida Warren. Meetings every Wednesday at 2:30 P. M.

Pueblo.—Woman's Alliance of Unity Church. President, Mrs. J. B. Ware, 209 W. Eleventh St.; Secretary, Mrs. Heber Rice, 819 Court St. Meetings second Wednesday of each month at 2:30 P. M.

A Directory of isolated Unitarians who, being deprived of the privilege of belonging to a local Unitarian church, desire to express their loyalty to the cause this name implies by membership in this list. It is to be hoped that other friends of our cause will join.

Andyke, Miss Belle, Mendota, Ill.
Ayers, Mrs. J. C. F , Edgerton, Kas.
Bradford, Mrs. Mary D., Stevens Point, Wis.
Butler, Mr. D. B., Frankfort, Mich.
Day, Mr. J. B. P., Castana, Iowa.
Du Comb, Mrs. Frank. Hammond, Ind.
Forbes, Mrs. Clara S., Champaign, Ill.
Hatch, Mrs. Isabel, Springfield, Ill.
Holden, Mrs. Hannah, Manly, Iowa.
Hawley, Mrs. Robert, Warren, Ill.
Hull, Mrs. W. B., Morris, Ill.
Marsh. Mr. J. E., Big Rapids, Mich.
Marshall, Mr. G. M., Kilbourn, Wis.
Munsell, Dr. L. S., Beaver, Okla.
Porter, Dr. H. L., Seneca, Mo.
Richardson, Mrs. Victoria, Princeton, Ill.
Shea, Mrs. L. C., Danville, Ill.
Smith, Mrs. S. A., Excelsior Springs, Mo.
Spear, Mrs. Susan S., Riverside, Ill.
Turner, Dr. A. B. S., Colfax, Iowa.
Wheeler, Mrs. Thos. B., Troy, Ohio.